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Integrated Curriculum Development Management in Forming the Spirituality and Intellectuality of Students (Case Study at the Roudhatul Muta'abbidin Islamic Boarding School in Sleman, Special Region of Yogyakarta)

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Abstract :

Islamic boarding schools are a type of complementary religious education institution for formal educational institutions and a form of transforming Islamic values to Islamic generations. The demands of the times and society require pesantren to innovate. This research is a type of field research and uses a descriptive-qualitative paradigm. The data collection used is the method of observation, interviews, comments. The collected data is then analyzed using data collection methods, data presentation, data reduction, data verification. The results of this study indicate that the Roudhatul Muta'abbidin Islamic Boarding School in shaping the spirituality and intellectuality of the students with integrated curriculum management requires planning, implementation and evaluation. Curriculum planning in shaping the spiritual and intellectual intelligence of students at the Roudhatul Muta'abidin Islamic Boarding School is based on the motto, vision, mission and objectives of the pesantren. The implementation of an integrated curriculum at the Roudhatul Muta'abbidin Islamic Boarding School in shaping the spirituality and intellect of the students is carried out together with the Head of Dirosahan in making curriculum programs at the class level, Islamic boarding school curriculum and class level Permendiknas curriculum as well as activities outside the classroom, as well as conducting curriculum development for all asatidz through work meeting. While the curriculum evaluation carried out by the Raudhatul Muta'abbidin Islamic Boarding School is based on several things, namely based on needs and suitability, based on proposals based on semester exam results, observations made by the homeroom teacher and other assistants.
Keywords: *Management, Curriculum, Spiritual, Intellectual, Santri*

Abstrak

Pesantren termasuk jenis lembaga pendidikan keagamaan penyempurna bagi lembaga pendidikan fomal dan bentuk pentransformasian nilai-nilai Islam kepada generasi Islam. Tuntutan zaman dan masyarakat mengharuskan pesantren untuk berinovasi. Penelitian ini termasuk jenis penelitian lapangan dan menggunakan paradigma deskriptif-kualitatif. Pengumpulan data yang di gunakan adalah metode obsevasi, wawancara, dukomentasi. Data yang terkumpul kemudian di analisis menggunakan metode pengumpulan data, penyajian data, Reduksi data, verifikasi Data. Hasil penelitian ini menunjukkan bahwa Pondok Pesantren Roudhatul Muta'abbidin dalam membentuk spiritualitas dan intelektualitas santri dengan manajemen kurikulum terpadu diperlukan perencanaan, pelaksanaan dan evaluasi. Perencanaan kurikulum dalam membentuk kecerdasan spiritual dan intelektual santri di Pondok Pesantren Roudhatul Muta'abbidin berdasarkan

pada motto, visi, misi, dan tujuan pesantren. Pelaksanaan kurikulum terpadu di Pondok Pesantren Roudhatul Muta'abbidin dalam membentuk spiritualitas dan intelektualitas santri dilakukan bersama kabid *kedirosahan* dalam membuat program kurikulum baik itu tingkat kelas, kurikulum pesantren dan tingkat kelas kurikulum permendiknas maupun kegiatan di luar kelas, serta melakukan pembinaan kurikulum kepada seluruh *asatidz* melalui rapat kerja. Sedangkan evaluasi kurikulum yang dilakukan oleh Pondok Pesantren Raudhatul Muta'abbidin berdasarkan beberapa hal, yaitu berdasarkan kebutuhan dan kesesuaian, berdasarkan usulan-usulan yang didasarkan pada hasil ujian semester, pengamatan yang dilakukan oleh wali kelas dan *asatidz* lainya.
Kata Kunci: *Manajemen, Kurikulum, Spiritual, Intelektual, Santri*

INTRODUCTION

Islamic boarding school education is a type of religious education institution as a complement to the process of formal education institutions and is a form of manifestation of life's ideals to preserve, transfer, instill and transform these Islamic values to the next generation. So that religious cultural values are aspired to continue to function and develop along with the rapid advancement of time and technology.[1]

Islamic boarding schools which are basically founded for moral purposes, in the end must try to meet the demands of society and the demands of the times. The educational orientation of Islamic boarding schools needs to be expanded, thus demanding renewal of the curriculum that is oriented towards the needs of the times and the development of the nation. Islamic boarding schools make a number of accommodations and adjustments that not only support the survival of the pesantren itself, but also benefit the students, such as a clearer curriculum tiering system and a classical system. Islamic boarding schools which are still in their original form (traditional), usually tend to follow a pattern of textual understanding. As for the pesantren that have been influenced by modern educational patterns, the textual meaning has been balanced by its contextual understandings. Developments like this are quite conducive to sustaining the innovation process, what's more in relation to efforts to prove the goodness of innovation itself in the life system of its people.

Islamic boarding schools make new breakthroughs in creating quality human resources (SDM), where Islamic boarding schools must be able to adapt to the environment and globalization by having special characteristics. There are some people who say that graduates from Islamic boarding schools in the current era of globalization are less able to compete with non-Islamic educational institutions, because there are

[1] Nur Ubbiyati, *Ilmu Pendidikan Islam* (Bandung: Pustaka Setia, 1997), 14.

several Islamic boarding schools so far the management is not good, both their social role in the midst of the social community or the surrounding environment as well as their role in the field of general education.

This integration indicates how a new idea or practice can be developed in the curriculum to bring changes to improve or increase the quality of pesantren graduates. This curriculum integration process also shows how a new idea or practice can be organized into logical, harmonious, integrated, and consistent relationships with existing ideas and practices and is still deemed necessary to be actualized in Islamic boarding school education.

A reliable curriculum is needed to achieve educational goals so that education can be directed and learning activities occur, because the curriculum is a reference for determining teaching content, directing the process of educational mechanisms, benchmarks for success, and the quality of educational outcomes.[2]

In Islamic education, the curriculum is a systematic effort that is carried out by someone through planning, organizing, implementing and evaluating curriculum activities that are based on Islamic values so that students can achieve learning goals effectively and efficiently.[3] Curriculum as a tool used to print reliable generations in the future and help them become the next generation that carries the good name of the nation and state. The success of a country rests on the shoulders of the younger generation through education.

Summary of the description regarding the pesantren, the researcher is interested in conducting a research on the development of integrated curriculum management in shaping the spirituality and intellect of the students at the Roudhatul Muta'abbidin Islamic Boarding School, Sleman Special Region of Yogyakarta, which was founded in 1950 AD, which was founded by Kiai Haji Basyir and his wife Hj. Zaenab. At its inception, this Islamic boarding school was only in the form of a prayer room (Mushalla) which was made recitation by the local community until 1970. Entering 1971 AD, this Islamic boarding school boldly combined education between salafiyah and modern education. The Roudhatul Muta'abbidin Islamic Boarding School is now being cared for by Kiai Haji Bastho Basyir. Since its inception, the Roudhatul Muta'abbidin Islamic Boarding School

[2] Agus Zaenul Fitri, *Manajemen Kurikulum Pendidikan Islam* (Bandung: Alfabeta, 2013), 71.
[3] Fitri, 2.

has not been very able to answer the demands of the community, because at the beginning of its establishment it was only made to recite the Koran. It was only in 1971 that this Islamic boarding school appeared in response to the demands of society with the large number of students living in this Islamic boarding school each time they entered a new teaching. This is what makes the author interested in choosing a research location at the Roudhatul Muta'abidin Islamic Boarding School. Because this Islamic boarding school, in addition to implementing the special Islamic boarding school curriculum, also implements the curriculum that has been issued by the Ministry of Education and Culture.

Besides that, the state always changes the curriculum every time a minister changes, so it is felt that the curriculum issued by the government tends to be less stable for education itself and only seems to be an educational project, even though as educators they want a curriculum that is patent in accordance with the progress and needs of students. This is where the pesantren tries to integrate the curriculum from the point of view of education by the government and the curriculum from the same pesantren, to advance and educate the nation's life in accordance with the goals of education itself which are in accordance with law number 20 of 2003 concerning education to form human beings who are faithful, pious, have noble character, and personality, have knowledge and technology, skills, physically and mentally healthy, have a sense of art, and have a responsibility to society, nation and state.[4] Based on the description above, the writer is interested in researching "Management of integrated curriculum development in shaping the spirituality and intellect of students at the Roudhatul Muta'abbidin Islamic Boarding School, Sleman Yogyakarta".

METHOD

In reviewing this article, the research is a type of field research. In this research the method used is a descriptive-qualitative paradigm approach, as a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. The data analysis technique in this study is in accordance with the approach used, so the data collected in this study is analyzed when sharpening and exploring the validity of the data, through data interpretation, namely compiling presentations, results of interviews with the Head of the Islamic Boarding School,

[4] Abuddin Nata, *Ilmu Pendidikan Islam* (Jakarta: Kencana, 2012), 55.

teachers, and office staff who play a role directly in curriculum documentation regarding information related to integrated curriculum development in shaping the spirituality and intellect of students, observations, and documents in the form of written objects such as note books, papers, regulations, bulletins, diaries, based on focus or characteristics - characteristics in accordance with the study of this article. The research in this article was conducted in Sleman Regency, Special Province of Yogyakarta, focusing on the Roudhatul Muta'abidin Islamic Boarding School.

FINDINGS AND DISCUSSION

A. Planning of Integrated Curriculum Management in Shape the Spirituality and Intellectuality of Students at Roudhatul Muta'abbidin Islamic Boarding School.

Planning or planning is the initial activity in a job in the form of thinking about things related to the job in order to get optimal results.[5] Planning is the activity of formulating what will be done in the future.[6] This plan is usually formulated after setting goals to be achieved already exist. In planning it contains things that must be done such as what to do, when, where and how to do it. In the Big Indonesian Dictionary it is stated that planning can mean a process, deed, way of planning or planning.[7]

There are several types of activities that must be considered and considered in obtaining conducive planning, namely.[8] First, Self-audit (determining the current state of the organization). Second, a survey of the environment. Third, determine the objectives (objectives). Fourth, Forecasting (forecast conditions to come). Fifth, Perform actions and sources of deployment. Sixth, Evaluate (consideration of the proposed actions). Seventh, change and adjust the "revise and adjust" plans in relation to monitoring results and changing circumstances. And finally the eighth, Communicate, keep in touch during the planning process.

The details of the planning activities describe the existence of preparation and anticipation in the future related to the planning activities to be carried out. On that basis,

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[5] Didin Hafidhuddin Tanjung Hendri, *Manajemen Syariah Dalam Praktek* (Jakarta: Gema Insani, 2003), 55.

[6] Sofyan Syafri Harahap, *Akuntansi Pengawasan Dan Manajemen Dalam Perspektif Islam* (Jakarta: Fakultas Ekonomi Universitas Trisakti, 1992), 131.

[7] Depdiknas, *Kamus Besar Bahasa Indonesia* (Jakarta: Gramedia Pustaka Utama, 2008), 948.

[8] George R.Terry Rue Leslie. W., *Dasar-Dasar Manajemen, Terj. G.A. Ticoalu* (Jakarta: Bina Aksara, 1988), 56.

planning is a process of thinking and making decisions that are mature and systematic regarding actions to be taken in the future.

In curriculum planning, Rusman said that in curriculum planning there are several things that must be considered, such as the basis of curriculum planning (social strengths, Knowledge, and Human Growth and Development), formulation of curriculum objectives, and formulation of curriculum content (Criteria for selecting curriculum content, space scope of curriculum content, and sequence of curriculum content).[9]

Based on the research results, the researcher found that curriculum planning in shaping the spiritual intelligence and intellectual intelligence of the Santri at the Roudhatul Muta'abidin Islamic Boarding School was in line with the theory put forward by George R. Terry, that in order to obtain conducive planning, several types of activities need to be considered, one of which is namely determining the objectives (objectives). The following are the objectives of the Roudhatul Muta'abbidin Islamic Boarding School which are in accordance with the motto, vision and mission of the Islamic boarding school:

1. **The motto of the Roudhatul Muta'abbidin Islamic Boarding School**

a) Religious practice, implies the existence of a straight and true Islamic belief accompanied by religious knowledge, so that it manifests itself in the pattern of life and daily behavior.
b) Scientific Achievement, implies a strong motivation to continue studying science and technology as well as a commitment to donate and dedicate the knowledge gained for the benefit of humanity.
c) Preparation for future life, implies the existence of physical and spiritual health, maturity and mental maturity as well as adequate skills to face and live life correctly and well in accordance with Islamic teachings.

2. **Vision of the Roudhatul Muta'abbidin Islamic Boarding School**

The vision of the Roudhatul Muta'abbidin Islamic Boarding School is "To prepare students who are experts in the field of Islamic religion and have sufficient insight into science and technology with a solid foundation of IMTAQ."

3. **Mission of the Roudhatul Muta'abbidin Islamic Boarding School**

[9] Rusman, *Manajemen Kurikulum* (Jakarta: Rajawali Press, 2009), 28.

To realize the goals and vision of the Islamic boarding school, the mission carried out by the Roudhatul Muta'abbidin Islamic Boarding School is to make the Roudhatul Muta'abbidin Islamic Boarding School as:

a) Educating skilled students and mastering the sciences of fardhu`ain and fardhu kifayah which are rooted in society.
b) Educating expert students in the field of Islamic jurisprudence.
c) Educating skilled students in the field of science and technology.
d) Educating students to have life skills with noble character.

4. **Purpose of the Roudhatul Muta'abbidin Islamic Boarding School**

a) Producing alumni with religious character. Competence that is built is Santri has. stability of the creed of the expert sunnah wal jama'ah, understanding and practice of Islamic Shari'ah, awareness of noble character, stability of the creed of expert sunnah wal jama'ah, and understanding and practice of Islamic Shari'ah, and awareness of noble character.
b) Producing alumni who are knowledgeable and wise.
c) The competencies expected are Santri having thinking skills that are able to seek, discover, process and solve problems, the ability to learn independently, and to make science relevant to religious beliefs through a multidisciplinary approach.
d) Producing alumni who have the skills to face, solve, and manage life's problems. The expected competencies are Santri having: vocational skills, communication skills in interacting with various media, skills in working together in identifying and achieving goals, social sensitivity and being able to provide a proportional response to society, skills in using technology and information, skills in managing resources, skills using the system by establishing the existence of a thing according to system criteria, entrepreneurial skills, skills in choosing, preparing, and developing careers, and skills in maintaining harmony with the environment.[10]

Based on the motto, vision, mission and objectives of the pesantren that have been made, the next steps for the Roudhatul Muta'abidin Islamic Boarding School are to plan materials and activities. In order to realize the vision, mission and objectives of the Islamic boarding school, the material and activity plans that will be carried out are

[10] Raudhotul Muta'abbidin, "Dokumentasi Pondok Pesantren Raudhotul Muta'abbidin," Mei 2022.

applicatively adapted to the 3 mottos of the Islamic boarding school, namely religious practice, scientific achievement, and readiness for life.

B. INTEGRATED CURRICULUM PLANNING TO SHAPE SPIRITUALITY AND INTELLECTUALITY OF STUDENTS AT ROUDHATUL MUTA'ABBIDIN ISLAMIC BOARDING SCHOOL.

Roudhatul Muta'abbidin Islamic Boarding School after making a material plan and learning activities aimed at fostering spiritual and intellectual mentality, the next step is to make three section heads and the three field heads have their respective duties and responsibilities, along with an explanation of the three field heads namely:

1. Class level implementation

The head of the teaching and learning division is responsible for the motto of the two learning programs provided through the learning process in class by asatidz who are directed at developing the intelligence of students through teaching activities, both in the salafiyah program or curriculum and the government curriculum are equally implemented.

Through teaching and learning activities it is hoped that students will be able to broaden their horizons so that they are able to:

a) Able to understand and understand the existence of God as God who is worshiped and God who creates creatures.
b) Able to understand the rules of Allah and His Messenger, both those relating to the relationship between humans and God, humans and humans, and humans and fellow creatures.
c) Having knowledge and skills in carrying out various scientific, technological and artistic development activities in accordance with the study program taken at Islamic boarding schools.
d) Have the knowledge, skills and be ready to express orally and in writing the results of the development of science, technology and art in accordance with their abilities.
e) Having an ethos to continuously learn and develop oneself.
f) Able to develop complex way of thinking.
g) Able to cooperate and build team work; And

h) Have a responsibility as part of the community.[11]

2. **Integrated curriculum development**

a) Head of Majlis ta'lim.

The head of the Majlis ta'lim division is responsible for the first motto. Parenting is the most important part of education at the Roudhatul Muta'abbidin Islamic Boarding School, where the Islamic boarding school caretakers provide advice, direction, and guidance to students, both with regard to the vision and mission, motto, and spirit of the Islamic boarding school. The principles of religious values and societal norms, so that students are directed towards their development to become pious and pious human beings in terms of shari'ah and pious according to the context of the times. The advice, directions and guidance are carried out in the parenting council on a regular, weekly, monthly and yearly schedule.

The scope of the parenting program includes:

1) This parenting program focuses on forming the soul of the santri or at the level of affection for the santri.
2) The material for this program is given to all students while the students are studying at the Roudhatul Muta'abbidin Islamic Boarding School, and
3) The scope of material includes the motto of the pesantren and the soul of the pesantren.[12]

Forms of activities in parenting include: Book reading taught in the form of the Kitab al-Azkar which was cared for by Mudirrul Ma'had, the Book of Risale Mu'awanah which was cared for by Safwani Karani, the book Hidayatussalikin which was cared for by Al Ustadz Ahmad Murni and Al Ustadz Abror taught with his own book dealing with it. For girls, they include al-Azkar and the book Hidayatussaliki which were raised by Mudirul Ma'had and Ustadz Safwani Karani in the study of the book Durusurramadhaniah.

The achievement targets that must be owned by students in participating in parenting activities are:

1) Santri obey worship.

[11] Bastho Basyir, Wawacara, selaku pimpinan atau pengasuh Pondok Pesantren Raudhotul Muta'abbidin, April 15, 2022.

[12] Sapwani Karani, Wawacara, selaku Kepala di Pondok Pesantren Raudhotul Muta'abbidin, April 17, 2022.

2) Santri are diligent and obedient in praying.
3) Able to balance between dhikr and thought.
4) Have attitudes and behaviors that uphold the principles of scientific truth.
5) Able to avoid cheating in achieving achievements.
6) Able to balance the use of naqli arguments and aqli arguments.
7) Has an aesthetic taste that cannot be separated from Islamic values.
8) Able to integrate knowledge and experience in dealing with life problems.
9) Having responsibility towards individuals, and
10) Showing a healthy lifestyle in society by adhering to the ethical principles of freedom, the principles of justice and the principle of equality.[13]

b) Head of the field of talent development for Islamic students

The head of the Kesantrian talent development division is responsible for the third motto. Kesantrian is a part of education that is delegated more to santri in this case, especially all the organizations and activities of the santri at the Roudhatul Muta'abbidin Islamic Boarding School. Santri as planners, executors, and as evaluators in each activity. While the ustadz or coach is a companion so that activities can be controlled, so that apart from being an object, in this section, students are really subjects in education at Islamic boarding schools.

The implementation of this integrated curriculum has two levels, the implementation of the curriculum at the school level and grade level as well as the development of an integrated curriculum in order to realize the goals and vision of the Islamic boarding school, the mission carried out by the Roudhatul Muta'abbidin Islamic Boarding School is to make the Roudhatul Muta'abbidin Islamic Boarding School as follows:

1) Educating skilled students and mastering the sciences of fardhu ain and fardhu kifayah which are rooted in society.
2) Educate students who are experts in the field of Islamic jurisprudence.
3) Educating skilled students in the field of science and technology.
4) Educating students to have life skills with noble character.

Some things that need to be considered in the implementation of the school-level curriculum are the principal as a leader, as an administrator, preparing annual plans,

[13] Hamka, Wawacara, selaku guru di Pondok Pesantren Raudhotul Muta'abbidin, April 19, 2022.

developing school organizations, coordinating curriculum implementation, chairing activities, and managing communication systems, and curricular development. While the division of tasks for class level implementation includes: distribution of teaching tasks, curricular development, and tutoring tasks.[14]

The stages of implementing the curriculum include: first, Program Development, second, Learning Implementation, and third, process evaluation.[15]

The implementation of the curriculum at the Roudhatul Muta'abbidin Islamic Boarding School in forming the spiritual intelligence and intellectual intelligence of students is generally in line with the theory above, but there are slight differences at several points. At the Roudhatul Muta'abbidin Islamic Boarding School those who are responsible for implementing the curriculum are the heads of their respective fields. In its implementation, the Dirosah division handles teaching and learning, the Parenting Division handles mental-spiritual formation and the Islamic Studies division assists the application and self-actualization process and guides the students in developing their character and personality. Furthermore, the results of the implementation of the curriculum carried out by each field are accountable to the head of the pesantren in the form of reports at monthly and annual meetings.

The form of implementation of the integrated curriculum development of the Roudhatul Muta'abbidin Islamic Boarding School which is headed by the head of the Education sector is:

3. **Book study every night**

Is a parenting program in the form of recitation which is followed by all students from all classes. The material presented every night is different, namely, the Kitab al-Azkar which is cared for by mudirrul Ma`had, the Book of Mu'awanah treatises which is cared for by Ustad Safwani kairani, the book hidayatussalikin which is cared for by Ustadz Ahmad Murni and Ustadz Abror teaches with the book his own essay in this regard. For girls, they include al-Azkar and the book Hidayatussaliki which were cared for by Mudirrul Ma`had and Al Ustadz Safwani Karani in the study of the book Durusurramadhaniah. The material is directed directly at the spiritual development of Santri.

[14] Din Wahyudin, *Manajemen Kurikulum* (Bandung: Remaja RosdaKarya, 2014), 94.
[15] Oemar Hamalik, *Dasar-Dasar Pengembangan Kurikulum* (Bandung: Remaja RosdaKarya, 2007), 238.

The above lectures are held every night except Friday and Sunday nights. The purpose of holding this recitation every night is to explain how humans should behave in life including how to study, worship, and other things to get God's blessing, and to provide advice, correction on objective conditions for 3 days in daily life at Islamic boarding schools after getting input from the field of Islamic boarding schools so that the atmosphere of the Islamic boarding school and the daily life of the students goes according to the vision and mission of the Islamic boarding school.[16]

4. Reading the maulid and burdah

This activity is part of parenting in the form of a joint birthday reading activity which is attended by all students, some asatidz who are in the boarding school and is held every Sunday night for birthday readings and Friday nights after the Isya prayer. The purpose of this activity is to get used to reciting blessings to foster a sense of love for the Prophet Muhammad in order to make him a role model in the daily life of students, as well as to encourage the formation of a balance between thinking and dhikr.

5. General lecture from the mudir

This activity is a parenting program that is held every month as a medium to convey mudir tausiah related to education at the Roudhatul Muta'abbidin Islamic Boarding School. Apart from that, this forum is also a medium of communication between all members of the Roudhatul Muta'abbidin Islamic Boarding School.[17]

The implementation of the integrated curriculum at the Roudhatul Muta'abbidin Islamic Boarding School which is headed by the head of the teaching and learning sector is:

a) Teaching Diniyah curriculum special programs

An in-class learning process for all students according to the class of each student that is planned, measurable, and evaluated. This program is implemented for 6 years with a class system that is divided into odd semester and even semester programs. The teaching materials used are the well-known books of the Salaf. This program is carried out after the Duha prayer until the noon prayer time, around 07:30.00-12:00 WIB.

b) Teaching government curriculum special programs.

[16] kholil, Wawancara, sebagai guru di Pondok Pesantren Raudhotul Muta'abbidin, April 20, 2022.
[17] Abdurahman Sudais, Wawancara, selaku bagian kegiatan santri, April 20, 2022.

This learning is in accordance with the curriculum regulations issued by the Indonesian government through the minister of education starting from the effective hours of learning and teaching materials, all of which have been determined, the time level in this program is in accordance with government regulations, namely Islamic Elementary School for six years, Islamic Junior High School for three years, Madrasah aliyah three years. Roudhatul Muta'abidin Islamic Boarding School, the implementation time is different, unlike the effective hours in general, starting after the students' lunch until before the evening prayer around 01:00-05:00 WIB.

c) Collective Teaching

The activity of teaching the yellow book with material that has been determined by the kiai or senior ustadz which is attended by all students together in the mosque. This teaching is also part of upbringing.

d) Muthola'ah (re-study of subjects that have been taught)

This learning time is after the evening prayer in congregation. This learning is supervised directly by the homeroom teacher or the teacher who has been appointed by the pesantren to guide the students to repeat the lessons they have learned during the day as well as the lessons that will be learned tomorrow, both early morning lessons. as well as modern curriculum lessons (government curriculum).

The implementation of the Roudhatul Muta'abbidin Islamic Boarding School curriculum which is headed by the pesantren field are:

1) OP3DI (Roudatul Muta'abidin Islamic Boarding School student organization).

Activities at the Roudhatul Muta'abbidin Islamic Boarding School that are designed to develop the skills of students in the organization are, OP3DI (Learning Organization of the Roudhatul Muta'abbidin Islamic Boarding School). The organization is a place for students to self-actualize, channel their talents and learn leadership. In practice, OP3DI is tasked with managing the activities and needs of all students in the Roudhatul Muta'abidin Islamic Boarding School environment.

2) RAMUM (Roudhatul Muta'abbidin serving).

This forum was founded in 2000 and is intended for the distribution of the knowledge of students obtained at the Roudhatul Muta'abbidin Islamic boarding school, both in terms of religious knowledge or even regarding community activities, what is

needed by the community where students serve are expected to be able to help both in terms of knowledge and skills.

The main target of this forum is to convey the teachings of the Prophet Muhammad SAW to the community, to find out what the people there need, and to test the knowledge of the students before being confirmed as alumni of the Roudhatul Muta'abbidin Islamic Boarding School and if there is a lack of knowledge in the place of service it can be studied further in Islamic boarding schools after the service task is completed, because the service is quite short, namely only 30 days and for this year only in two places, namely in Gunung Kidul and Kulon Progo.[18]

There are two elements of the environment that play a very important role in influencing the development of children's intelligence, namely the family and school.[19] School is a formal institution that is given the responsibility to improve the development of children's thinking. In this case, the teacher should realize that the child's intellectual development lies in his hands.[20]

Some of the ways include the following:

a) Creating interactions or intimate relationships with students.
b) Providing opportunities for students to dialogue with people who are experts and experienced in various fields of knowledge, greatly supports the intellectual development of children.
c) Maintaining and increasing children's physical growth, both through sports activities and providing adequate nutrition, is very important for the development of students' thinking. Because if students are disturbed physically, their intellectual development will also be disturbed.
d) Improving students' language skills, both through print media and by providing situations that allow students to argue or express their ideas. This is very big influence for the development of intelligence.[21]

Roudhatul Muta'abbidin Islamic Boarding School is one of the formal and non-formal educational institutions that has the responsibility to improve the development of the thinking of its students. Based on the research results, it is known that the intellectual

[18] Ahmad Yadi, Wawancara, selaku guru di Pondok Pesantren Raudhotul Muta'Abbidin, April 21, 2022.
[19] Saifuddin Azwar, *Pengantar Psikologi Inteligensi* (Yogyakarta: Pustaka Pelajar, 2002), 73.
[20] Azwar, 75.
[21] Azwar, 76.

development of students at the Roudhatul Muta'abbidin Islamic Boarding School is through classroom learning, and activities outside the classroom are in the form of muhadhoroh activities, namely learning to speak in public to convey knowledge.

For spiritual spiritual development of students, Roudhatul Muta'abbidin Islamic Boarding School provides understandings through the book of al-Azkar which was cared for by Mudirrul Ma'had, the Book of Risale Mu'awanah which was cared for by Ustadz safwani kairani, the book Hidayatussalikin who was cared for by Ustadz Ahmad Murni and Ustadz Abror teaches with his own book related to this matter, and Ustadz safwani karani in the study of the durusurramadhaniah book, the recitation is every evening after sunset except Friday night and Sunday night.

In practice, the Roudhatul Muta'abbidin Islamic Boarding School plans several daily activities that must be carried out by the students, such as five daily congregational prayers at the mosque, wirid after the fardhu prayer, congregational night prayers, congregational dhuha prayers, and reading the Koran before entering class. in the morning, reciting blessings on Sunday evenings, reciting tahlil at the founder's qubah every Sunday morning and reading sura al kahf every Friday night after the evening prayer.

Thus, what has been done by the Roudhatul Muta'abbidin Islamic Boarding School in fostering or forming the spirituality of students in accordance with the steps said by Abdullah Nashih Ulwan, that the efforts that must be made in forming spiritual intelligence are doing various dhikr, wirid, and prayers -pray by paying attention to the adab-adab, and Tarbiyah ruhiyah naturally through, carrying out various obligations by presenting the heart, increasing the number of sunnah worship, always carrying out amar ma'ruf nahi munkar, trying to reach the position of ihsan, carrying out various activities in the way of Allah, holding various evening meetings for worship, and visiting graves.

C. EVALUATION OF INTEGRATED CURRICULUM AT ROUDHATUL MUTA'ABBIDIN BOARDING SCHOOL IN DEVELOPING THE SPIRITUALITY AND INTELLECTUALITY OF STUDENTS

There are two evaluation functions, formative functions and summative functions:

1. Formative Function

Evaluation functions to provide information and considerations regarding efforts to improve a curriculum.

2. **Summative Function**

Evaluation functions to give consideration to the results of curriculum development in the form of documents, learning outcomes, as well as the impact of the curriculum on schools and society.[22]

From the results of the research it is known that there are three evaluations of the integrated curriculum at the Roudhatul Muta'abbidin Islamic Boarding School, monthly, semester, and yearly. Monthly evaluations are carried out through monthly meetings in the last week of each month for the usual time to adjust. The monthly evaluation functions to report on all activities of the students in the past month starting from class level curriculum activities, learning outside the classroom, both the Islamic boarding school curriculum and the government curriculum, the difference is the meeting participants and the time determined by the Ministry of Religion, and talent development. Through this monthly meeting forum each field head reports on the activities carried out by the santri, as well as other asatidz can provide suggestions on activities that have been carried out in the past month. In addition, the OP3DI management as the coordinator of all activities at the pesantren also reported on the activities of the past month. It is through this monthly meeting that the progress of the students' activities over the past month can be seen. The results of the monthly evaluation will then be read out during a general meeting which is attended by the entire pesantren family including the Caregivers who are directly coordinated by the head of the pesantren.

The semester evaluation is carried out after the 16-week teaching and learning activities (KBM) end. Each subject supervisor creates questions or assignments to be given to all students.

The annual evaluation is carried out based on several things, namely: based on need and suitability, and based on suggestions based on semester exam results and observations made by the homeroom teacher and teacher assistants both in the salafiyah curriculum section and the government curriculum section. The annual evaluation is more about whether there are changes or curriculum development in each field, and whether there are changes or curriculum development is also determined during a working meeting with caregivers.

[22] S. Hamid Hasan, *Evaluasi Kurikulum* (Bandung: Remaja Rosdakarya, 2007), 40.

D. ANALYSIS OF RESEARCH FINDINGS IN ROUDHATUL MUTA'ABBIDIN SLEMAN ISLAMIC BOARDING SCHOOL.

From the discussion above, the author can describe using an analysis table of case findings in managing the integrated curriculum management of the Roudhatul Muta'abbidin Islamic Boarding School in shaping the spirituality and intellect of the students, namely as follows:

Table 1. Analysis of research findings for each research focus

No	Research focus	case
1	Integrated Curriculum Planning in Forming Santri Spirituality and Intellectuality	Integrated Curriculum Planning in Shaping the Spirituality and Intellectuality of Santri at the Roudhatul Muta'abidin Islamic Boarding School is based on the motto, vision, mission and objectives of the Islamic boarding school. Roudhatul Muta'abbidin Islamic Boarding School in curriculum planning divides into three parts or fields. 1. The Dirosah class level field handles teaching and learning or intellectual development of students through learning activities in class and activities outside the classroom and guest lectures). 2. The field of development outside the classroom. Parenting deals with the mental and spiritual formation of students through understanding the book al-Azkar, the Book of Risale Mua`wanah, the book of Hidayatussalikin and the book of Durus Ramadhaniah in practice in the form of daily activities, such as congregational prayers at the mosque, wirid after fardhu prayer, tahajut prayer and tahlil. And the reading of the maulid and burdah.

		3. The field of development outside the Islamic education class accompanies the process of application and self-actualization and guides the students in developing their character and personality.
2	Integrated Curriculum Implementation in Forming Santri Spirituality and Intellectuality	The implementation of an integrated curriculum at the Roudhatul Muta'abbidin Islamic Boarding School includes: 1. The implementation of the pesantren level (in this case the head of the pesantren) together with the head of the division of kedirosahan makes a curriculum program, and conducts curriculum development for all asatidz through work meetings and curriculum development for students through MOS (student orientation period) activities. 2. As for the implementation of the class level, namely the implementation of teaching and learning activities through the division of tasks and teaching schedules for each asatidz, this applies in the salfiyah curriculum and the national curriculum. 3. Development of an integrated curriculum with other supporting activities regarding knowledge obtained in the classroom.
3	Integrated Curriculum Evaluation in Forming Santri Spirituality and Intellectuality	The integrated curriculum evaluation carried out by the Roudhatul Muta'abbidin Islamic Boarding School is based on several things, namely: 1. Based on needs and suitability, 2. Based on suggestions based on semester exam results; And

		3. Based on the observations made by the homeroom teacher and the asatidz. This applies to both the pesantren curriculum and the PERMENDIKNAS curriculum

From the data findings above, it shows that in this case in preparing an integrated curriculum plan in shaping the spirituality and intellect of the santri which is used as a foundation or foothold is the aim, vision, mission, and motto of the pesantren it has. Thus, when analyzed using general management theory and curriculum management there is compatibility. George R. Terry (management theory) said, in obtaining conducive planning one of which is to set goals.[23] Rusman (curriculum management theory) says that in curriculum planning there are several things that must be considered, such as the basis for curriculum planning (social forces, Knowledge, and Growth, and Human Development), formulation of curriculum objectives, and formulation of curriculum content (Criteria for selecting curriculum content , scope of curriculum content, and sequence of curriculum content).[24]

Din Wahyudin said that there are two levels of curriculum implementation, school-level and class-level curriculum implementation. Some things that need to be considered in the implementation of the school-level curriculum are: the principal as the leader, as the administrator, the annual planner, the school organization development, the coordinator in implementing the curriculum, chairing the activities of meetings, and the manager of the communication system and curricular development. While the division of tasks for class level implementation includes: distribution of teaching tasks, curricular development, and tutoring tasks.[25]

Hamid Hasan said that there are two functions of curriculum evaluation, formative and summative. The formative function, evaluation functions to provide information and considerations regarding efforts to improve a curriculum. While the Summative Function, evaluation functions to provide consideration to the results of curriculum development in the form of documents, learning outcomes, as well as the impact of the curriculum on schools and society.[26]

[23] George. R. Terry, *Prinsip-Prinsip Manajemen, Terj. J. Smith* (Jakarta: Bumi Aksara, 1993), 163.
[24] Rusman, *Manajemen Kurikulum*, 28.
[25] Wahyudin, *Manajemen Kurikulum*, 94.
[26] Hasan, *Evaluasi Kurikulum*, 46.

From the table data above, it shows that in this case in general an evaluation was carried out to find out the extent to which the students' abilities had while participating in activities at the Islamic boarding school. In addition, the results of the evaluation carried out are used as a consideration or as a basis for suggestions for planning or developing the next curriculum.

CONCLUSION

After conducting research and analyzing research data, there are three conclusions that are in accordance with the focus of research that can be taken in research, namely as follows:

Curriculum management planning in shaping the spiritual intelligence and intellectual intelligence of students at the Roudhatul Muta'abbidin Islamic Boarding School is based on the motto, vision, mission and objectives of the pesantren. And the division of areas of activity and persons in charge, namely the fields of: Teaching and learning field handles teaching and learning or intellectual development of students through learning activities in class, both the pesantren curriculum and the Permendiknas curriculum and activities outside the classroom. The field of reading books handles the mental and spiritual formation of students through understanding the book al-Azkar, the Book of Risale Mua'wanah, the book Hidayatussalikindan, the book durusurramadhaniah. The field of talent development accompanies the application process and self-actualization and guides the students in developing their character and personality through organizational activities.

Implementation of an integrated curriculum at the Roudhatul Muta'abbidin Islamic Boarding School in shaping the spirituality and intellectuality of the students. Together with the Head of Kedirosahan, they make curriculum programs, both at the Islamic boarding school curriculum class level and at the Permendiknas curriculum class level as well as activities outside the classroom, and conduct curriculum development for all asatidz through work meetings. As for the implementation of the class level, namely the implementation of teaching and learning activities through the division of tasks and teaching schedules for each teacher in each part of the curriculum institution.

The curriculum evaluation carried out by the Roudhatul Muta'abbidin Islamic Boarding School is based on several things, namely: based on needs and suitability, and

based on proposals based on semester exam results and observations made by the homeroom teacher and other assistants.

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